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*Christ's Resurrection sufficiently proved
by chosen Witnesses.*

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S E R M O N

Preached before the

Q U E E N,

A T

S^t. JAMES's Chappel,

On Easter-Day, 1705.

By the most Reverend Father in God **JOHN,**
Lord Arch-Bishop of **YORK.** *Sharp*

Published by Her Majesty's Special Command.

L O N D O N :

Printed for *W. Kettilby*, at the *Bishop's-Head* in *St. Paul's Church-*
yard; and *W. Rogers*, at the *Sun* in *Fleetstreet*, 1705.

Christ's Resurrection justly proved
by John W. Wainwright

A

SERMON

Preached before the

COURT



ST. JAMES'S Chapel,

On Easter-Day, 1702.

By the most Reverend Father in God JOHN
Lord Archbishop of YORK.

Printed by J. Sturges, at the Sign of the Anchor, in St. Paul's Church-Yard.

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1702.

A Sermon Preach'd before the Queen

A&s X. 40, 41.

Him God raised up the third day, and
shewed him openly,
Not to all the People, but unto witnesses,
chosen before of God, even to us, who
did eat and drink with him after he
rose from the dead.

THE Solemnity of this Day leading
me to treat of something relating to
our Lords Resurrection from the
Dead; I shall beg leave at this time, to give
an account of one Circumstance of it, which
is not commonly insisted on in the Discourses
upon this Argument: But which yet is looked
upon by some, (who are glad of any sort of
Weapons, tho' never so slight ones, where
with they may attacque the Christian Religion)
to contain a strong Objection against the suf-
ficiency of the proof we have of that great
Article of our Faith. It is that which is here-
told us by St. Peter, in the words I have now
read.

read unto you; namely, that when God raised up our Lord Jesus on the third day, and shewed him to be alive, he did not shew him to all the People, but only to chosen Witnesses appointed by God for that purpose.

It is certain that Christs Resurrection is the great fundamental Article of Christianity. Our whole Religion stands or falls with it. If Christ be not risen, then is our Preaching vain, and your Faith is also vain, as St. Paul tells us. And therefore this Point above all others, ought to have such a Proof and Attestation as is clear, and full, and convincing, and liable to no Exception or Evasion. Forasmuch as whatever shakes the Credit of this, shakes the Credit of our whole Religion.

Now we Christians do say, and we have the greatest reason in the World to say it; That we have as good Proof, of Christs Resurrection, as any Man can reasonably desire. We have such an Attestation of it, as none can justly except against. For we have the constant agreeing Testimony of several credible Witnesses, to whom our Saviour shewed himself alive after his Crucifixion; and with whom he did eat and drink for several days together,

together, and in whose Presence he did visibly ascend up into Heaven. And we have that Testimony authentickly conveyed down to us; and confirmed likewise with all the sorts of Evidence; that any matter of Fact done at the same distance of time from us, that this was, is capable of.

Well, but to this it is objected, that these Witnesses we speak of, were all of them Christs Friends, and Followers, and Dependents. There are no Witnesses produced of his Resurrection, but such as were his own Disciples, such as had espoused his Interest, and were of his Party, and consequently were bound right or wrong to keep up his Reputation in the World. If Christ did indeed rise from the Dead, and meant to give sufficient unsuspected Evidence to Mankind of that his Resurrection, it was fit that he should have appeared after his Death to Men of all sorts, to his Enemies, as well as to his Friends; to those that did not believe his Religion, as well as to those that did. But yet we find that he shewed himself only to his own Followers, and conversed with none but them; not at all with the unbelieving *Jews* or *Romans*. And this is owned by the Apostles.

Apostles themselves. St. Peter here in my Text, when he preached Christ's Resurrection to Cornelius, confessing and declaring, that when God raised up Jesus on the third day, and shewed him openly, yet it was not to all the people, but to witnesses chosen before of God, even his own Apostles, who did eat and drink with him after he rose from the dead.

This is indeed one of the strongest Objections that is brought against the Article of Christ's Resurrection, and it is not a new one, for Celsus particularly, Fifteen hundred years ago, urged it against the Christians, as Origen acquaints us. My business at this time shall be to consider it, and to give a fair account of this Matter. And here I have three or four Particulars to lay before you, which if they be well considered, will convince any reasonable Man, that how plausibly soever this Objection looks at the first sight, yet there is nothing in the World in it; but it is all meer Cavil.

I. And First of all, let it be considered, that tho' it be true what St. Peter here tells us, that when God raised up our Lord from the Dead, he did not shew him to all the People. Yet it is not true, which is supposed in the Objection, that there were no other Witnesses of Christ's Resurrection.

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urrection, but only his own Disciples. For the Soldiers that were placed by the Jewish Magistrates, to guard the Sepulchre after they had sealed it up, were Witnesses of the whole Transaction, as St. Matthew informs us. It is not indeed said, that they saw our Lord Jesus after he was risen; but they were sensible of the Earthquake which preceded his Resurrection: and they saw the Angel that came down from Heaven, and rolled away the Stone from the Door of the Sepulchre, and thereupon were struck with such Terror, that they became as dead Men; and they saw likewise, that his Body was missing in the Grave, as appears by the account they gave of these things to their Masters, who thereupon bribed them with large Summs of Money to give out that ridiculous Story, that whilst they were asleep, his Disciples came and stole away his Body: As if it was credible, either that sixty Men that were set to watch (for so many they tell us a Roman Custodia consisted of) could all be asleep at once; or if they were, that they could give an account of what was done while they slept.

But pray what sort of Man was St. Paul, when our Saviour first appeared to him (for he

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appeared to him oftner than once) in that astonishing manner that is set down in the *ninth* of the *Acts*, when he and all his Company were struck to the Ground by that glorious unsupportable Light that surrounded them. Was he then one of Christ's Followers or Disciples? So far from that, that *he breathed forth nothing but threatnings and slaughter, against all that were of that way*, and was at that very time going to *Damascus*, with a Commission from the *Jewish Sanhedrim*, to bring bound to *Jerusalem*, all, both Men and Women that believed on our Lord Jesus Christ. There were then other Witnesses of our Saviour's Resurrection, besides his own Disciples. That is the *first* thing.

II. But *Secondly*, Tho' there had been no other Witnesses of Christ's Resurrection than his own Followers: Yet their Testimony was to all Intents and Purposes sufficient to ascertain all reasonable Men to the Worlds end, of the truth of the Matter of Fact; nor is there any possible Objection against it: As will appear, if we consider either the *Number* of the Witnesses: Or, the *Manner* of Christ's Appearance to them: Or, the *Times* of it: Or, the *Quality* of the Persons: Or, the no Reason they

they had to abuse the World with such a Report, if it had been false: Or, *lastly*, the other Evidence, besides their own Word, that they gave of the truth of it.

For their *Number*, they were many, both Men and Women, even some hundreds that our Saviour shew'd himself alive to, after he had been put to Death.

For the *Manner* of shewing himself to them, it was the most convincing that could be. He did not appear to them one by one, but to Multitudes of them together, even to *five hundred Brethren at once*, as St. Paul tells us, 1 Cor. 15. of whom the greatest part were alive at the time when he wrote that Epistle. Nor did he shew himself to his Disciples, by only giving them a glimpse of him, or just appearing to them, and then vanishing: But he conversed with them, he eat and drank with them, he exposed himself to be felt and handled by them.

For the *Times*, it was not once or twice, but frequently, for the space of *forty days*; At the end of which, he lead them out to the Mount of *Olives*, and there in their Presence did he visibly ascend up into Heaven.

For the *Quality* of the Witnesses, and the *Mat-*

ter they gave Testimony to; there was no possible Suspicion either of their being deceived themselves, or deceiving others. The *Persons* were plain, simple, illiterate Men, and the most unfit in the World for the carrying on such an Imposture, if this had been one. The *Matter* that they gave Testimony to, was a plain Matter of Fact, obvious to all their Senses; and let them have had never so little *Wit*, yet if they had but *Honesty*, their Testimony concerning it, might be relied on. And that they had *Honesty*, appears beyond all exception from this: That no Promises or Threatnings could work upon them to depart from their Evidence; But notwithstanding all the Sufferings they underwent upon account thereof, they continued constant to the Death, in maintaining to all the World, that Jesus was risen from the dead.

That they had no Inducement to be thus constant in their Testimony, but the Obligations that their own Consciences laid upon them, is abundantly plain. For what advantage in the World could they expect to themselves, from their persisting in such a story as this, if it had been an untruth? Why nothing but Hatred, and Reproaches, and Infamy and Per-

Persecution, and loss of Goods, and of Life it self. This was all the Reward they were to hope for from the World.

And this Consideration alone, if it be well attended to, will quite take away the Ground of the whole Objection. The main force of the Objection lies here; That the Witnesses of Christ's Resurrection were his Friends; of his own Party, and consequently were bound to keep up his Reputation among Men, right or wrong; and therefore their single Testimony ought not to be relyed on. Now it must be confessed, this Circumstance would have occasioned some suspicion in other Cases, where it was apparent some Worldly design was carried on; or where there was a Prospect of Riches, or Power, or some other Temporal Advantage to be attained by the successful management of an Intrigue: But there is nothing of this to be pretended in this case of Christ's Witnesses. If Christ did not rise from the dead, they had a world of Reasons and Inducements to have deserted both him and his Religion: But they had none to make such a gross lye for his sake, how much soever they had been his friends before. Nay, so far from that,

that, that as I said, it was against all their Worldly Interests to own his Resurrection, tho' they were never so much convinced that he did really rise from the dead. As things then stood, nothing but a sense of their Duty could have put them upon it, how well soever he had deserved of them. They must be very good *Friends*, and very *honest and sincere* Men too, that will venture all they are worth in this World, and their Lives to boot, for the sake of their Friend, even while he is alive; and tho' the Cause they appear in, on his behalf, be never so just. But is it credible? Nay, is it possible to be conceived, that such a number of Men should have had such a kindness for a *Friend*; a Friend too that was *dead*, and from whom they could hope for nothing; Nay, a Friend too that had been most *unfriendly* to them, in having most grossly deluded them: I say is it possible (as Humane Nature is constituted) that so many Men, for the sake of such a Person, would forge so monstrous a Lye as his rising from the Dead, and stand to it too; when they not only got nothing by the Cheat, but exposed themselves thereby to all the Miseries that Mankind can endure?

But,

But, *lastly*, the Evidence of Christ's Resurrection did not so much depend upon the bare Testimony of these Witnesses, as upon other Proofs they gave of the Truth of it; For those Men that preached Christ's Resurrection, gave Demonstration of the Truth of the Matter of Fact, by the Works that they themselves wrought.

For here was the Case. Christ when he departed from his Apostles, to go up into Heaven, told them, that he had appointed them to be his *Witnesses*, not only in *Judea* and *Samaria*, but to the *uttermost parts of the Earth*: But they must not enter upon that Office, till they had their *Credentials*; and therefore he bids them stay at *Jerusalem* till they were endued with *Power from on high*. Ten days after this, the Holy Ghost descends upon them in a visible manner, and that in a full Assembly. Upon this they every one began to speak in Languages that they never had been taught, to the great Amazement of vast numbers of People of several Nations, who upon the rumour of this, flock'd thither. Then were they qualified to preach Christ's Resurrection. And they did so: And to confirm the truth of it, they wrought

wrought all sorts of Miracles. They cur'd all Diseases: nay they themselves raised the Dead to life again. Nay not only this, but they communicated the same power of working Miracles to all those they laid their hands upon. And all these mighty Wonders they solemnly did avow they perform'd by the Power of *Jesus Christ*, who was Crucified at *Jerusalem*, and who was now alive at the right hand of God. What now was the effect of all this? Why, wherever they came, they brought over Multitudes both of *Jews* and *Gentiles* to the Faith of *Jesus Christ*. One of these Witnesses (*St. Peter* by name) by one Sermon converted *Three thousand*. By another Sermon he converted *Five thousand*. And within a very few Years, (less than *forty*) by the Preaching of these Witnesses, and the mighty Signs and Wonders they wrought, was Christianity spread throughout the World, and continues so to this very Day.

Now can any reasonable Man desire greater Evidence for any Matter of Fact, than all these Particulars I have mentioned will amount to, for the Matter of Fact of our Saviour's Resurrection? Nay, I add farther, was ever any other Matter of Fact in the World better attested than this is?

III. And

III. And if this Evidence be sufficient, then all that remains in the Objection will very easily be answered. For, in the *Third* place, what is pretended, that Christ ought in Reason to have given Proof of his Resurrection to all about him promiscuously, and not to have confined his Appearance and Conversation to a select Number; is very unreasonable. For, Was this Way of Proceeding necessary for the Convincing the World of the Truth of Christ's Resurrection; or was it not necessary? If it was not necessary, why is it urged? If it was necessary; then that very Thing which the Objection would have Christ to have done, if he had done it, would not have been sufficient, but he must have done more. For by the same Reason or Argument that any man can prove, that it was necessary for the ascertaining Men of Christ's Resurrection, that he should have appeared to all about him, to all in the City where he rose; by the same Reason it may be proved, that it was necessary he should have appeared to all the *Jews* in the Land of *Canaan*; nay, not only so, but to all the *Roman Empire*: For

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otherwise they would have had the same Cause of objecting against his Resurrection, that is now brought; namely, that the Thing was a Plot of the *Jewish* Nation, for the bringing in one of their own Country to be worshipped as a God throughout the World. Nay further, upon this Principle, it would have been necessary for Christ to have shewed himself in Person not only to all that lived at that time, but to all of the several succeeding Ages, even to this day.

The Argument therefore of the Objection proves too much, and therefore it proves nothing at all. The plain Design of it is, to take away the Credit of all such Testimony as is given by a select Number of Witnesses. And if that be once admitted, then the Consequence will be this, That we can have no good Evidence of the Truth of Matter of Fact, but Evidence of *Sense*. And though we have Christ and his Apostles witnessing to us, and a Thousand Witnesses more, yet with the Rich Man in the Parable, *we will not be persuaded, unless one rise from the dead, and appear to us.*

IV. And

IV. And therefore, *Fourthly*, taking it for granted, that the Witnesses of Christ's Resurrection could but be such a determinate Number of Men; (for otherwise, he must have appeared to all Mankind;) the Question is, What kind of Men Christ should have chosen for this purpose; his *Friends*, or his *Enemies*? The Objection saith, Both; but we say, there is no reason in the World for it. His *Enemies* having so long been obstinate in their Unbelief, notwithstanding all the Arguments, and all the Miracles he had given them for their Conviction, had render'd themselves utterly unworthy of such a Favour. Ay, but (it will be said) Christ's Appearance from the dead to them, would have convinced them of their Error. Supposing that; yet still it was not fit that God should convert them after that manner. According to the Methods in which he deals with Mankind, Faith and Religion is to be a Virtue, a Thing of Choice, and not the Effect of uncontrollable Demonstration. If they had had sufficient Means for the Enlightening their Understandings before, and yet had rejected

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them, as they did, there was no reason that they should have new and greater Means used with them; such Means as the Force of which they could not resist. If this was reasonable; then it is reasonable, that every Atheist, or Unbeliever now among us, that is not persuaded by the common standing Arguments of Religion, should expect a Miracle for his Conversion. But this kind of Proceeding is to do a sort of Violence to Mens Natures, and to take away all the Praise and all the Reward of being Religious.

But indeed it is not so certain, that those Men that had resisted all Christ's Preaching and Miracles, and had afterwards most inhumanly crucified him, would have been brought over to the Belief of him, tho' he had appeared to them from the dead. On the contrary, those that could impute his Wonderful and Divine Works that he wrought in his Life, to *Magick*, and Confederacy with the Devil, in all reason would have given the same Account of this his Appearance after he was dead. For some Men are so far gone in Vice and Wickedness, that even

even a *Demonstration*, or one from the dead, will not bring them to a sense of their Errors.

Now, supposing this to be the Case; I am sure such Men as these, were by no means fit to be put among the *witnesses chosen of God*, to whom our Saviour should shew himself alive after his death: Because such Witnesses as these would have done his Cause more hurt, than ever they would have done it good.

Since therefore there was of necessity to be a set particular Number of Witnesses for the Attesting our Saviour's Resurrection to the World, it was infinitely fit for the gaining Credit to their Testimony, that great Care should be taken in the Choice of them. And if so; who were fitter to be pitch'd upon for that Employment, than those that were all known, tryed, Honest Men, and who had attended upon our Lord during all the time of his Publick Ministry, and so were perfectly well acquainted both with his Life and his Doctrine, as well as with the Truth of his Resurrection? And lastly, Who would so firmly persist in their Testimony, that they would not scruple to undergo any Sufferings, nay, even Death itself for so good a Cause.

And

And such a Choice as this our Lord did make; and such a Choice, all Men that consider Things seriously, cannot but allow to be Reasonable.

I cannot think of any thing that can be further objected upon this Argument, unless it be this: That tho' it was not fit our Saviour should vouchsafe that Kindness to his *Enemies* and *Crucifiers*, as to appear to them; yet, at least, he ought to have chosen some other Witnesses, besides his own *Disciples*, of his Resurrection; some Persons that were indifferent, that were neither engaged for him, or against him.

Well, Let this be admitted as a reasonable thing: But in Answer to it I say, That for any thing we know to the contrary, Christ did make such a Choice of his Witnesses. For of those *Five hundred Brethren* that St. Paul tells us our Saviour appeared to at once, several of them might not be *Brethren*, might not be Christians before his Appearance to them, but might be converted by that Appearance: So that at the Time of that Appearance they might be indifferent to him and his Religion, though they were not so afterward.

But

But whether it were so or no, it matters not: For it will be one and the same thing as to the Event; and consequently the Objection will be idle and frivolous. For let us put this Question: Would we have had these *Indifferent Unconcerned* Persons, to whom we wish Christ had appeared after his Resurrection, and appointed them Witnesses of it; I say, Would we have had them, after this Appearance, to continue in this *Indifferency and Unconcernedness*, or would we not? If we would, Then we would have them to continue Infidels and Unbelievers, notwithstanding Christ's Resurrection, which they were Eye-Witnesses of. But upon this Supposition, what Service were they like to do the Christian Cause by their Testimony? This sort of Persons were like to prove *rare* Preachers of the Gospel to others, who, though they own'd Christ's Resurrection, yet did not believe his Doctrines. But on the other side, if we would have all these *Indifferent Unconcerned* Men, upon the Evidence of Sense that they had of Christ's Resurrection, to be convinced thereby, That he was a True Prophet sent from God, and upon that Conviction to become his Disciples; Then the whole
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Objection we have been so long upon, vanisheth into nothing: For the Thing is admitted that we have been all this while contending for; namely, That every one that was qualified to be a Witness of Christ's Resurrection, must be a Convert to his Religion; and none could do any Service to his Cause, but those that were such. And certainly this is true: And the more you consider it, the more you will be convinced of it. And if you turn over in your Thoughts all the Ways that can be imagined concerning this Business, you will find, that the Way that God chose for the Testifying his Son's Resurrection, both to the present Generation, and to future Ages, was the best, was the wisest, was the least exceptionable, was the most effectual for the gaining Credit to it, of any that can be thought of.

And thus much let it suffice to have spoken touching my Text, and the Objection that is taken from thence against our Lord's Resurrection. All that I shall do further, is to draw *Two or Three Useful Lessons* from this great Article of our Faith; for our Instruction, and for our Comfort, and for the awakening us to a Sense of our Duty. And this by way of Application. And

And in the *First* Place, taking it for granted that our Saviour's Resurrection is sufficiently and unexceptionably attested, - we have hereby the greatest Assurance given to us of the Truth of the Christian Religion, that we can possibly wish or desire: For it is the strongest and most indubitable Seal that God could set to the Verity of all our Saviour's Doctrines. It being utterly impossible (as being inconsistent with God's Veracity, who cannot set his Seal to a Lye;) that if Jesus had been any other than what he pretended to be, namely, the Son of God, and the Saviour of the World, God would have raised him again to Life, and taken him up into Heaven: Especially, our Saviour having more than once publicly declared before-hand, that after he was put to death, he would thus rise again; and gave that as a Sign to the *Jews*, that he was no Impostor, but a true Prophet sent from God.

Secondly, Another Consequence of our Saviour's Resurrection, is, That we have thereby the greatest Demonstration given us of the Certainty of Future Rewards in another World: Which is the great Argument that must prevail upon the Spirits of degenerate

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Mankind, to pursue the Paths of Virtue and Holiness. For by this Men might be clearly convinced that there was another Life after this, since they had their own Senses to witness it: He that was once dead and buried, now Living again, and visibly Ascending up into Heaven: And the same Person that now liv'd again, had told them before, that all those that believed on him, should be raised up again at the last day, by that Spirit which raised him. What more could be thought of for the assuring us of a Heavenly Inheritance, if we be good Christians, than this? And what can more powerfully engage us seriously to endeavour to be such, than the Consideration of that Heavenly Inheritance?

But *Thirdly* and lastly, Another Effect or Consequence of Christ's Resurrection, is, That thereby God hath declared him to be the Judge both of the quick and the dead. This St. Paul tells us, in the *xviith* of the *Acts*; God (saith he) now commandeth all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; of which he hath given assurance unto all men, in that he hath

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raised him from the dead. And this is the Point that St. Peter likewise, here in my Text, takes care to inculcate to *Cornelius*; when he preached Christ's Resurrection to him, *Him* (saith he) *God raised up the third day, and shewed him openly, &c. And he commanded us to Preach to the people, and to Testify that it is He who is ordained of God to be the Judge of quick and dead.* And lastly, This is that which the Angels declared to the Apostles while they were looking steadfastly towards Heaven, as our Saviour ascended thither: *Why stand ye (say they) gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

O what Confusion will this be to all Unbelievers and Impenitent Sinners, when they shall see that very Person whom they thought so meanly of, and whose Offers of Salvation they so often despised, appearing in the Clouds with *Ten Thousand* Glorious Angels about him, and coming in the most Terrible Manner that can be imagined, to call them to Account for their Lives past, and to execute Judgment upon all Ungodly Men!

They will not then any longer (with the Scoffers that St. Peter tells us shall be in the Last Days) say , *Where is the promise of his coming ?* for we see that all things continue as they were from the beginning of the Creation : For they shall be convinced, that however his Coming was for good Reasons deferred, yet he shall then come to purpose ; to the everlasting Confusion of their Faces, that opposed, or despised, or neglected Him and his Religion.

Then shall they say, Yonder He is whom we slighted, whose Religion we drolled upon, whose Servants and Followers we took to be no better than a Company of Credulous Fools. Lo yonder He is in the Clouds, whose Tenders of Mercy we have refused, whose Counsels we have rejected, to whose Spirit we have done despight, whose *Sides we have often pierced* by our high Affronts, in as rude a manner as the Soldiers did at Jerusalem. Yonder He is, but no longer a Carpenter's Son, no longer a Man of Sorrows, and acquainted with Grievs ; no longer a mean obscure Galilean ; no longer a Crucified God, as we in Derision called him : But the Sovereign of Angels, the Judge of Mankind and Devils, and the Lord of all Things both in Heaven and Earth.

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On the other side, this Reflection, that our Lord by his Resurrection is made the Judge of the World, doth not afford Matter of greater *Terror* to his Enemies, than it doth of *Comfort* to his Friends and Followers. How must it revive the Heart of every honest Christian, and encourage him to go on patiently and chearfully in the Service of his Master, notwithstanding the many Frailties and Infirmities he groans under; notwithstanding the many Slips and Errors, that after his best Endeavours do attend the Course of his Life; to consider that He who is to take his Accounts at the Last Day, and to pass Sentence upon him, is no other than his Dear Redeemer?

If we look upon the Judgment to come only in this View, That then all the hidden Works of Darkness shall be brought to Light, the Secrets of all Hearts be laid open, the Actions of all Mankind strictly examined and scanned, and Sentence pass upon every one according to his Works done in the flesh: I say, if we have no other View of the Last Judgment than only this, it would not be very comfortable to the best of us, who are all Sinners, and therefore cannot plead our Innocence

cence at that Great Tribunal. But when we consider further, That it is our Saviour that shall then sit upon the Throne; that it is our Saviour to whom God hath committed the Judging of us: Our Saviour, I say, that knows our Frame, that is sensible of all the Difficulties we have to conflict with, as having himself in the Days of his Flesh had sufficient Experience of them (*he having been in all points tempted as we are, only without sin*): And that This Saviour of ours will not judge us according to the Rigor of the Law, but according to the Gracious Allowances of the Gospel: The Consideration of this, I say, will prove an effectual Antidote against all the Fears, and Disquietudes, and Despondency we may lye under upon account of our own Unworthiness.

Let none of us therefore that heartily own our Lord Jesus and his Religion, and honestly endeavour to live up to the Laws of his Gospel, fright our selves with such Thoughts as these: How shall I poor Wretch dare to appear before the face of my Judge at the last Day; who have so many grievous Sins to answer for? Let us but go on in the good
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Course we are in ; let us but hold the Profession of our Faith without wavering ; and daily apply to the Throne of Grace, for Strength and Assistance against our Corruptions ; and to our Prayers add our sincere Endeavours to increase in Virtue, and the longer we live, still to grow better : And when I dare say, whatever Sins we may have been guilty of, we shall not need to have any Apprehension or Fear of our Condition, upon account of them, when we come to dye ; but we may with Confidence appear before the Tribunal of our Lord, and expect our Part in that Comfortable Sentence, which he will at the Last Day pronounce to all his true Disciples and Followers ; *Come ye blessed of my father, inherit the Kingdom prepared for you, from the foundation of the world.* To which Kingdom God Almighty bring us all, &c.

F I N I S.

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